

HOW·NI·KAN

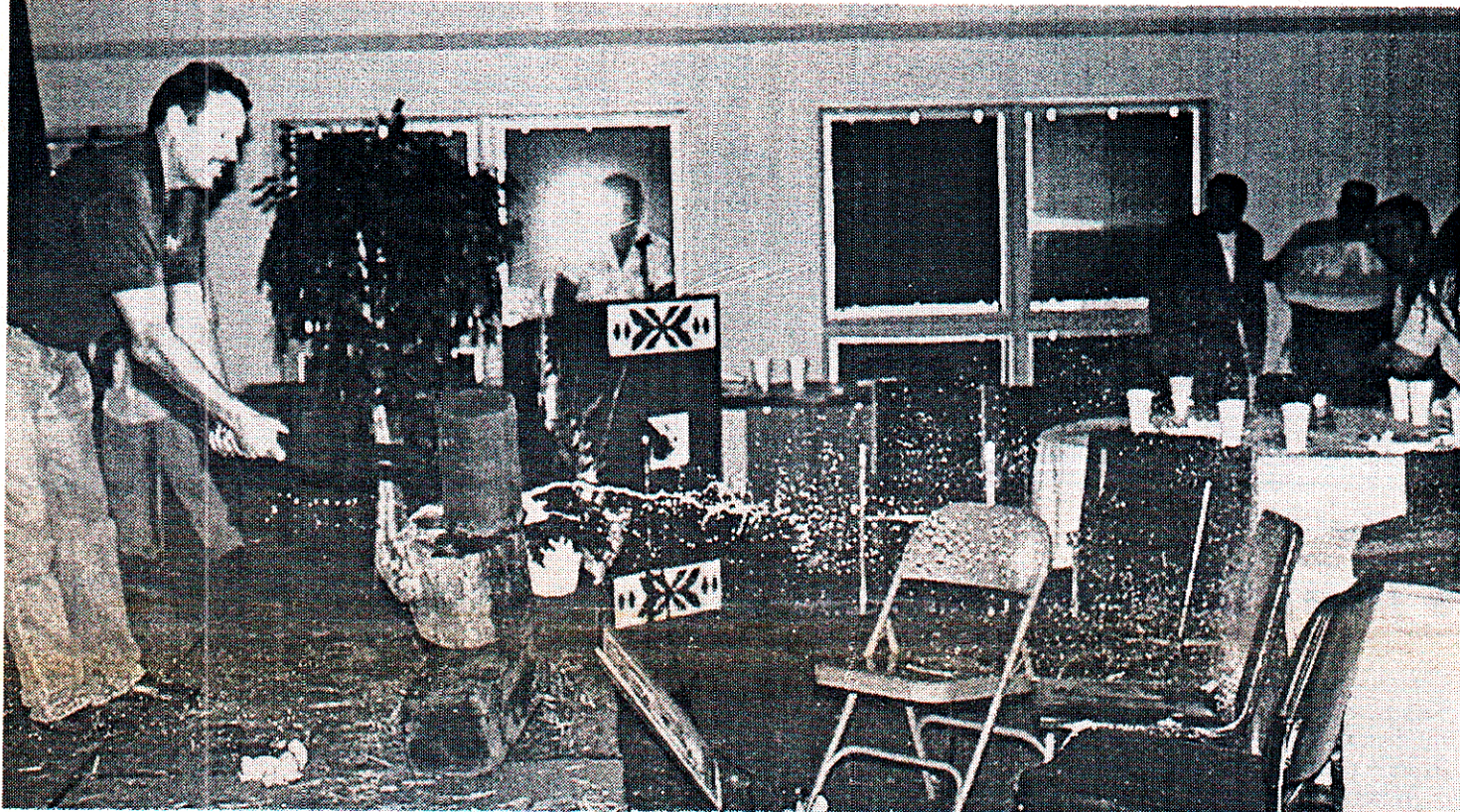
PEOPLE OF THE FIRE



Vol. 17, No. 9

Citizen Band Potawatomi Tribe

September, 1995



That stream of liquid you see is the result of Ron Everett pulverizing a watermelon with his "Sledge-O-Matic" during the "informercial" that was his contribution to the tribe's first annual "Non-Talent Show." Those empty seats in front had been occupied by Esther Lowden and Marilyn Morton until Everett began demonstrating his creation. More photographs from the event on are page 6 and 7.

'Non-Talent Show' makes new stars of employees

It was an afternoon just for tribal employees, and there was no doubt they enjoyed every minute.

The Citizen Band Potawatomi Tribe's first annual Employee Appreciation Luncheon and Non-Talent Show Sept. 28 was a full afternoon of food, fun and recognition of service to the tribe. It ended in an incredible mess made by the final non-talent act, Fire Lake Lanes' manager Ron Everett.

But first came the serious business of recognizing those employees who have been with the tribe five, ten and fifteen years. Honored for fifteen years of service was Christine Wood. Ten year service awards went to Joyce Abel, Joie White, Carol Levi, Robert Dunning and Diana Dotson.

Five year awards went to Carolyn Sullivan, Rick Short, Letitia Shields, Ed Herndon, Shelley Yones, Judy Wood, Gail Larman, Dana Bohlken, Sandra Hood, Dee Wood, Esther Lowden, Brian Eddleman, Susan Blair, Cheryl Richardson, Donnette Littlehead, Carolyn Stanberry, Gwendolyn Rice, Robert Schmidkofer, Becky

Carter, Michelle Clay, Dovie L. Sheridan, Letha Goodchief, Kathy Powell, Norman Kiker, Sherry Dayon, David Kubiak, James Berry, Patricia Wright and Mary Farrell.

Several other tribal employees were recognized for earning certification and awards in their professional fields. Certificates were presented by Tribal Administrator J.D. Colbert and Deputy Administrator Bob Trousdale.

But while awards are nice, everyone was really waiting for the "Non-Talent Show," and they weren't disappointed. Ten different acts ranging from singing to guitar playing to "ballerina" dancing to skits spoofing the Business Committee, the administration and just about everything else kept the crowd in stitches. Winning cash prizes for the best presentations were the Tribal Store, first with "Melvis and the Trivels"; the WIC "Hicks" second; and Ginger Schmidkofer representing the museum and gift shop, third.

Colbert said the program will become an annual event.

Tribe bows out of Notre Dame land claim fight

The Citizen Band Potawatomi Tribe has taken a "hands-off" stance in efforts by other Potawatomi tribes to lay claim to land occupied by the University of Notre Dame, but in the process learned of special educational benefits for tribal members at the well-known Catholic institution.

In a series of letters between the tribes, Citizen Band Potawatomi Chairman John A. Barrett Jr. has told the other tribes that it is "a lose-lose situation" and pursuing the land claim is "not a project that we are willing to be a part of."

The controversy apparently grew out of an undergraduate class paper by Patty Levier, ex-wife of former Committeeman Francis Levier, which suggested problems with the legal title to the Indiana property. The questions led other Potawatomi tribes, particularly the Hannahville Potawatomi, to seek a joint effort to pursue a claim to the land. Mamie Rupniki, Chairman of the Prairie Band Potawatomi, wrote Barrett in May about the matter.

In his reply to her and the other Potawatomi tribal leaders, Barrett said the Business Committee was "honored that you and the other Potawatomi Tribal leaders would include us in a joint effort to do anything together ... We are elated at the interaction between the Tribes on this new issue."

But, he continued, "The Citizen Potawatomi are very reluctant to do anything that could be interpreted as 'a wet blanket' on a unified Potawatomi effort on a project ... (but) this issue will most likely result in ill will with Notre Dame, friction with the Roman Catholic Church, a lot of bad publicity, and possible shame for our tribes." He said that research indicated that there may be a "need for Notre Dame to do

(Please turn to page 12)

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TRIBAL TRACTS



Chairman Barrett, Head Lady Dancer Esther Lowden



Lowden, Allen Lead Off The Fun At Honor Dance

Tribal members join Blessed Kateri Honor Dance Sept. 17

The fifth annual Honor Dance for the Blessed Kateri Tekakwitha Sept. 17 at Sacred Heart Mission featured several members of the Citizen Band Potawatomi Tribe, including museum curator Esther Lowden who served as Head Lady Dancer.

The dance, sponsored each year by the Sacred Heart Mission Historical Society

on the mission grounds near Konawa, Oklahoma, honors the memory of Blessed Kateri, born of a Christian Algonquin mother and non-Christian Mohawk chief in 1656 near the Mohawk River.

When she was four years old, a small-pox epidemic claimed the lives of her parents and baby brother. Blessed Kateri survived but her eyesight was impaired, her face scarred and her body left weakened by the disease. In 1675, Blessed Kateri met Fr. James DeLamberville and told him of her desire to be baptized. She began to take religious instruction and on April 15, 1676, was baptized on Easter Sunday.

Embarking on a religious life including extraordinary penances, she enrolled in the pious society called "The Holy Family" and on March 26, 1679, pronounced her vows of Perpetual Virginity. Although denied permission to start a religious community, she spent her life teaching prayers to children and helping the sick and old until she became critically ill. On April 17, 1680, at age 24, Blessed Kateri died. Her last words were "Jesus, I love you."

Fifteen minutes after her death — before two Jesuits and all the Indians who would fit in the room — all the ugly scars on her face suddenly disappeared. On Jan. 3, 1943, she was declared Venerable by Pope Pius XII. She was Beatified by Pope John Paul II on June 22, 1980.

Also participating in the honor dance, in addition to Lowden, were Chairman John A. Barrett, Vice Chairman Linda Capps, Princess Ginger Schmidtkofer, and Chaplain Norman Kiker, who was a drummer. Also drumming was Lawrence Wahpepah, Potawatomi tribal court judge, and Iowa Chief Lawrence Murray was Head Gourd Man. Head Singer was Wilkie Eagle and Head Man Dancer was Terry Allen.



Princess Ginger Schmidtkofer, Orval Kirk Do The Pow Wow Two Step



Estee Tallbear, Lawrence Murray Smile For Photographer Linda Capps

HOW-NI-KAN PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Band Potawatomi Tribe.

All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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WASHINGTON STATE

Bourzho from Seattle!

I'd like to begin this column by welcoming Penny Bishop to the position of Regional Representative of Colorado! I've spoken with Penny a couple of times now and enjoyed each of our conversations tremendously. Of course, in welcoming Penny we are saying farewell to Lisa Baldwin. Wish I'd gotten to know you better, Lisa. I wish you well.

After speaking with various tribal members throughout the United States and hearing the weather reports from other states, I'm trying not to bemoan the fact that we had an awfully short summer in Seattle — August even had some whispers of fall in the mornings. But in comparison to elsewhere, we were fortunate in our livable weather conditions.

Although I've thanked him privately, I'd like to publicly thank Leo Nadeau for the video and book of children's stories he recently sent to me. They were published under the auspices of the Prairie Band Potawatomi for their Head Start program (children ages 3-5). While the book tells stories in English, the video is in English/Potawatomi and includes people with very familiar names!

Another thank you I'd like to make public is to Nick Clark, the director of Minnetrista Cultural Center in Muncie, IN. Nick made me a beautiful beaded medallion necklace to wear to the festival in Rochester. It is centered with a Cedar Tree surrounded by a Woodland Rose and then a field of white beads with a blue beaded fringe. The necklace part is done in an intricate beaded chain, which he says is to represent the drawing together of the varied Potawatomi Bands, a hope we both share.

The pow wow season is winding down now, but was sure fun while it lasted. I managed to take in three in August, which reminds me — several have requested a progress report on my ligament damage. The wheelchair has been returned to the rental place, the physical therapy has been concluded with an exercise program to be carried on at

home. For the most part the crutches have been relegated to the closet and I walk unassisted at home, with a cane when I'm out places. I still get plenty sore so have to limit walking time but it's easier each time. If I don't get to the phone by the time the message on the answering machine quits, please leave a message. Chances are I just didn't make it to the phone in time — especially if I'm out on the porch — and I'll call you right back.

It's official! The next Washington State Regional Meeting will be held April 20, 1996. Time and place will be announced in the months to come. Do you have any ideas for me, anything you'd like to see done, any drum groups or storytellers you can suggest? Now's your chance. Give me a call and tell me about them.

Peggy Anderson, wife of tribal member Ken Anderson, called me last week to share with me a story she'd written to be included in an upcoming *Pockets* magazine. *Pockets* is a Christian devotional for children and is published by the same people who publish *The Upper Room*. Peggy is a professional author whom I've met at several Christian Writers Conferences I've attended in years past. Anyway, the story is centered around our picnic at Manchester State Park in July and features a Potawatomi boy named Eli. Peggy has done a beautiful job telling the story and including an abbreviated version of the Potawatomi Creation story. It should be available through your local Christian bookstore in another couple of months — keep asking!

I hope to have a lot to report to you next month after I return from Indiana. I've had a lot of calls regarding the Vieux family and am finally getting the information into our computer, thanks to a new Family Tree Maker. It's helping me finally get organized. Now if I could only figure out who Chesagan's parents were!

Be well,

Susan Campbell

SOUTHERN CALIFORNIA

Bourzho from Pasadena!

We've gotten our date for the next Southern California Regional Council meeting. It's scheduled for Saturday, Feb. 17, 1996.

As yet, it has not been set in stone as to where it will be held. Personally, I liked the Long Beach location where we met this year. In my opinion, the hotel staff was very accommodating and the menu well prepared. It also worked out well for us to meet inside since (as you probably remember) the ground was still saturated from record rainfall.

On the other hand, I like the Southwest Museum where we met the year before. And there's always the open invitation from the Gene Autry Museum...

What has been decided is that we'll have our meeting inside again this year. If you have an opinion or suggestion about a location anywhere in the Southern California area, including those mentioned above, let me know.

In the meanwhile, we're in harvest season and I'm told by a brother C.B. Potawatomi in Kansas that despite hot weather, hard rain and high wind, the corn is "made." I hope all of you have put up enough for a fat winter and that your roof is tight.

ANNOUNCEMENTS

University of Southern California School of Medicine invites you to "Strengthen the Circle of Life" by becoming a physician assistant. Info: (213) 342-1328 or write to 1975

Zonal Ave., KAM B-29, L.A. 90033.

Southern California Indian Center's legal assistance project is soliciting phone inquiries and offering consultation regarding family law, landlord/tenant issues, bankruptcy problems and injury related matters. Info: (714) 530-0221 or (213) 387-5772.

Red Road Learning Centers is offering free classes on Monday and Wednesday nights in North Hollywood from 6:30 until 9 p.m. Info: (805) 492-4447 (Bob Night Hawk) or (818) 752-4008 (Brad Two Bears) or (805) 582-1025 (Charley Stands Alone).

POW-WOW/FESTIVAL INFO

October 13-15, Lake Casitas Pow Wow. Info: (805) 649-2233.

November 4-5, Rainbow Gathering and Pow Wow at Heritage Park in Santa Fe Springs. Info: (714) 545-5135, Chris or Tonya.

Strengthened by the knowledge of our history, may each of your hearts be filled with reverence for those who came before, with love for our brothers and sisters, and with hope for those who will follow. And may everyone we meet know at a glance how proud we are to be Potawatomi!

Megwetch

Jeremy Bertrand Finch

REGIONAL REPORTS

OREGON/IDAHO

Bourzho from Oregon/Idaho,

Boise Idaho picnic was hosted on Aug. 19 by Nicole Collins and family. Although the attendance was a little smaller than last year, everyone seemed to have a real good time. I hope some of you will be able to attend the Regional meeting in Oregon in April.

School has started and the fall weather, which means "foggy mornings and evenings" are upon us. I am asking everyone to please watch out for our little ones. And while you are on the watch, please remember to also watch for those new drivers out there, who get to drive to school for the first time. Seems they all have to have their first accident or near accident before they take driving seriously.

Although the summer is gone, we still have some good pow wows to attend. Try some of the following: Pendleton Roundup, Pendleton, OR, Sept. 13-16; Agness PowWow, Agness, OR, Sept. 16th; Grants Pass PowWow, Merlin, OR, Sept. 30-1; UIDC Fall PowWow, Rickreal, OR, Oct. 7th; Four Nations PowWow, Lewiston, ID, Oct. 13-15; Mid Columbia River PowWow, Celilo, OR, Oct. 27-29.

And also remember a few simple rules...

1. Cameras, video equipment, and other recording devices should not be used without the express permission of the event coordinator.
2. Certain dances and ceremonies are not to be recorded or photographed.
3. Listen to the master of ceremonies who will announce when such activities are to be suspended.
4. Many individuals do not wish to be photographed or videotaped, especially if you intend to use your work for commercial purpose.
5. Consider the privacy of the individual and ask permission before you record them on film. This includes spectators, craftspeople, as well as the dancers, drummers and singers..

Hope you all had a very happy summer and are looking forward to fall. Until next month.....

Megwetch,

Rocky Baptiste

SOUTHWEST

Bourzho Nikon,

My, how time flies! Seems like last week we were at Pow Wow and now school has started and to top it all off, I just heard my first Christmas carol the other day. Christmas comes earlier every year, it seems.

I received two nice surprises this month, one a watercolor of a beautiful pueblo all in pinks and blues with green accents. It was painted by one of our own Potawatomi artists whose name is F.W. Anderson — W. One Feather. If you are not familiar with his work, I hope someday you are able to view and enjoy it as I do daily. He is also among the many who are trying to gather and illustrate the stories of our heritage for our people. The painting was purchased by my daughters, Philonise and Marcia, for my birthday. Thank you, girls; it's beautiful.

I am a subscriber to *Arizona Highways* magazine, and each month I travel all over this wonderful territory through someone else eyes. They always have a back roads adventure which I thoroughly enjoy reading and as I looked at the title and text I noticed that the photographer on this piece was our own Steve Brono. What a surprise! Those three men in this month's adventure must have had a wonderful time on the bike trails of Hannagan Meadows. The photos were beautiful of the meadow, the green of the pine trees being accented by the golden aspens — just beautiful. I would loved to have seen the "tornado of Ravens" that Steve took a picture of on his adventure.

Two artists in one month, one with a brush, the other a camera — both masters of their trade.

Now on the other business: there will be a powwow in Mesa October 14-15 at Pioneer Park. I hope to see some of you there.

My telephone is silent ... I guess everyone is doing okay. If you have any questions or problems please give me a call. I hope you and yours have many happy memories of a wonderful summer and all is fine with your world.

Remember there is no telling how far one act of kindness will travel ... Until next month.

Megwetch,

Philonise Williams

SOUTH TEXAS

Bourzho from Southeast Texas,

This has been a summer of good things for most of us!

The Cedar Lodge Youth Encampment offered a time of sharing and learning and just plain FUN! that we will long remember. Everyone there, leaders, councilors, elders, teachers, the youngsters attending, were a joy to be with. We say Megwetch to you all for including us in your activities.

For some, there have been illness and heartache. We remember you as you struggle to overcome those things in your life. T.G. Swarb had surgery this summer, as did Don Hauer, our Potawatomi sister Marsi's husband. As I write this letter to you, Evelyn Whipple is in the hospital in San Angelo, following surgery. I am sure there are others I have not heard from. We ask for your recoveries to be soon and complete.

Now we look to fall and what it may bring. Cooler weather, hopefully, and some local pow wows to attend. We try to get to as many of those as possible. We will look for you there.

Debbie and Robert Honick celebrated their 25th anniversary on Sept. 5. Congratulations to you both.

Call me if I can help with your scholarship applications, glasses or other prosthesis applications, if you want a reading list, or just to visit. I am here.

I read "The Manitous" by Basil Johnston this summer. He is an Ojibway living in Canada. He has written eleven books, is a fluent speaker of the Algonquin (Chippewa) language, and writes in that language. I recommend the book to you.

Megwetch,

Lu Ellis

Seek The Knowledge Of The Elder - A Poem by Lu Ellis

Many a struggling youthful Soul
Constructs a shield of sorrow,
Not understanding the "Sorrow Shield",
While striving still to grow.

Construct of Light your Spirit Shield,
Seek out the signs of the souls of Elders.
There is the light, in all of its power,
In the most Sacred of all Power Places.

A young soul moving in self doubt
Looks back, not to tomorrow,
For tomorrow is outside of time!
A dimension the "Sorrow Shield" does not
know.

The old soul masters understanding
To pass along for the young Soul's day
Assembles all within the Heart, on the Path,
Gathering up life's promised graces.

Not allowing the truth to live,
If that truth from a chill wind blew,
Enables the Soul to deny the grieving,
And from denial more pain to borrow.

Oh my soul, carry your shield of Spirit with
honor,
Construct not of Sorrow, but Truth and Glee!
Take pleasure in each of the promised
tomorrows
living each day, and loving to be.

MIDWEST

Bourzho from Kansas City,

It seems like we have had a long hot summer but on the other hand here it is fall already. As always, there has been many pow wows to go to. Unfortunately haven't been able to attend very many of them this summer. I want to remind all of you in my region to give me a call with any information about pow wows or meetings or events or special recognition of fellow tribal members or things of interest concerning the Native American community. So many times as I sit down to write this column, I don't have a lot to report. So as I said, I certainly welcome you to contribute newsworthy information.

Our Kansas City regional meeting for next year will be on Saturday, March 9, 1996. The location and time will be announced in upcoming reports. I don't send invitations out until two weeks prior to the scheduled meeting. This meeting will have to be held indoors due to unpredictable midwest weather this time of year. So mark you calendars and plan to attend. We had a wonderful meeting last time, and got to meet with our newest tribal leaders.

I certainly hope everyone sent in their burial insurance forms on time. The deadline was September 1.

I have a request. If anyone has a copy of the "People of the Place of the Fire" they would be willing to sell, or the book, "Gateway to Empire," I am interested in buying these. I have had a lot of trouble finding them. If you can help me out, please give me a call, I would appreciate it.

Until next time, take care and may the Great Spirit watch over our people.

Megwetch,

Maryann Welch-Frank

REGIONAL REPORTS

NORTHERN CALIFORNIA

Bourzho from Merced,

I write this after attending a pow wow in Three Rivers, CA. with a lot of good feeling from the things I heard and the drumming and dancing. This past summer has been extremely busy with both my business and Tribal activities taking up most of the summer.

A date for the Regional Meeting has been set at March 30, 1996. Mark it on your calender now and make the meeting next year bigger than the 500+ that we had in 1995. Watch the results of several tribes on the gaming issue; what should be bringing joy to the People is bringing much discord. Money seems to be at the root of the problem. I am thankful that our future continues to go into the business growth of the Tribe with benefits continuing to grow for the individual members.

Our real strength is in our security of investment, with our People being the future of our Nation. Some Tribes have expressed that by directly giving the profits to the members has resulted in a loss of culture and loss of ambition in some of the youth. Many say they wish they followed our example

of investing in business to secure future benefits for our People. I know some don't like to hear that, but sometimes examples such as I'm seeing are the proof of our leadership's wisdom. I hope we can continue to grow in our educational assistance programs, health aids assistance, pharmacy assistance and other Tribal benefits.

I was disappointed that no one wanted to have a summer picnic in different areas of the State, since so many asked for it at the last Regional. Remember, this is your Region and your Tribe, but help in planning and location is needed for us to hold these meetings.

I leave for Kansas and the Gathering of Nations (Potawatomi) soon and look forward to seeing many of our brothers and sisters at the meeting. My last visit was highlighted by seeing and participating in a Sweat with four (4) Potawatomi Bands in the Sweat. I thank our Brothers on the Prairie Band Reservation for hosting the Sweat.

Until next month, I wish all Blessings and know that you are all in my Daily Prayer Time.

Megwetch,

Gary Bibb

COLORADO

Greetings from the Denver Regional Office. During the summer there have been many changes here. Lisa Baldwin resigned her position as the Denver Regional representative. This issue of the HowNiKan introduces the new Denver Regional representative, Penny Bishop.

Bourzho,

I am very pleased and honored to be your new representative. I am a descendant of the LaReau, Byrd, Bertrand, Bethune, Higbee families. My mother was Helen LaReau, and my father was Ed Hey. Both were born and raised in Indian Territory, later Pottawatomie County, in the Wanette community. I am a Colorado native, but also lived in Oklahoma and Missouri as a child. I am the youngest of eight children, (1 brother and 5 sisters).

My husband Jim is a petroleum engineer. I have three children, Lorrie, 29; Joe, 25; and John, 12; and three grandchildren, Kenneth, 6; Allison, 17 months; and Calvin, 6 weeks. My uncle John T. LaReau still resides in Shawnee, my aunt Ruth Whittall, a former Tecumseh school teacher, lives in California. I have family from both sides living in Central Oklahoma.

I've been active in the Denver Indian Community for the past 10 years. I've held board positions with the Denver Indian Health Service, Denver March Pow Wow, Denver Kateri Circle-Catholic Indians. I've conducted assemblies at Cherry Hills Village Elementary School during Native American Awareness Month. I've participated in Native American

cultural events at the Denver Federal Center, Denver Art Museum, and various activities at the Denver Indian Center.

My hobbies are traditional Indian arts and crafts, bead work, ribbon work, Seminole patchwork, and I make dance regalia. If you're interested in any of these, Lets Talk. I do genealogical research. I enjoy participating traditional Potawatomi activities. I cherish time spent with my family.

At present, I am keeping busy getting our regional office reorganized, and planning the Denver Regional Meeting in October which by the way is the ten year anniversary of the first regional meeting, which was held in Denver on August 31, 1985. The 1995 meeting information and invitations will be sent soon. If any one has any "1985 Trivia Facts" from that first meeting or the following years, suggestions of any kind are welcome. Please call the office! Let's share our history.

Please note the new Tribal telephone numbers. Future columns will include upcoming Native American events, or call the office for an update.

I want to thank my family and friends for their encouragement and support when I was offered the Denver Regional Representative position.

As spokesperson for the Citizen Band Potawatomi in the Denver region. we wish Lisa Baldwin the very best, and "Bright Blessings" wherever her journey takes her.

Until next time. Peace be with you all. A-ho.

Penny Bishop

NORTH TEXAS

It's not quite Fall yet, but a touch is in the air. And with the Fall comes the State Fair here in Dallas. Be sure and watch for the listings in the newspaper. There are usually Indian groups performing.

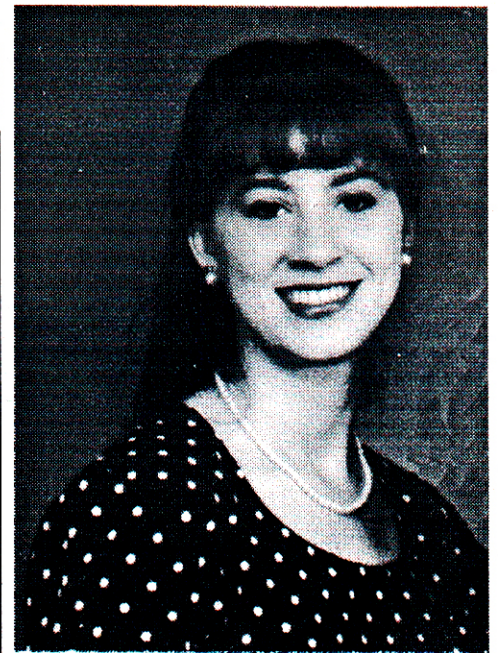
Saturday, October 14, 1995, the Fort Worth Museum of Science and History presents "Shared Worlds; Native American Day." The location is Fort Worth Museum of Science and History, 1501 Montgomery Street, North Lawn. Time is 2 p.m. to midnight. Rain date is October 15. This is an educational program about Native American cultures. The Texas American Indian Heritage Society and Texas Kiowa Tia-Piah Society are co-hosts. It sounds like an excellent oppor-

tunity to learn more about the Native American groups in the Fort Worth/Dallas area.

We have a new grandson, Benjamin Blair Lewis. Ben Blair's big brother is Tim and his parents are Captain Kent Blair and Audrey Lewis. How about you? Do you have a new member of the family? Call and let me know. Remember, I have enrollment forms.

The date for our regional meeting has been set for next Spring. The Northern and Southern regions will be meeting together in Austin, Texas. Lu Ellis and I will be getting together to work out the details and we'll let you know as soon as possible. Put this on your calendar and plan to attend.

Marjorie Hobdy



Begins College

Tribal member Lori K. Ledyard began studies at Pepperdine University in Malibu, California on August 28. Lori is the daughter of Marvin and Linda (Hodam) Ledyard of Austin, Texas, and granddaughter of the late Winford C. Hodam. Lori will be majoring in business and pre-law. Her goals include a law degree, child advocacy and judicial service. Her achievements include National Honor Society, class office, cheerleading and cross country running. She was active politically and served as a page in the last state convention. Lori is active in church projects including mission trips to Mexico and other cross-cultural experiences.

Health Service official visits tribe Sept. 15th

Dr. Phillip Lee, Assistant Secretary of Health and Human Services for the U.S. Public Health Service, was the special guest of the Citizen Band Potawatomi Tribe Sept. 15.

Lee, who was in Tulsa for a meeting, visiting the tribal complex where he was a guest for lunch and later toured the grounds and Indian Health Service Clinic. During his visit tribal officials discussed possible joint projects with other tribes for health services.

DONATIONS TO THE HOWNIKAN

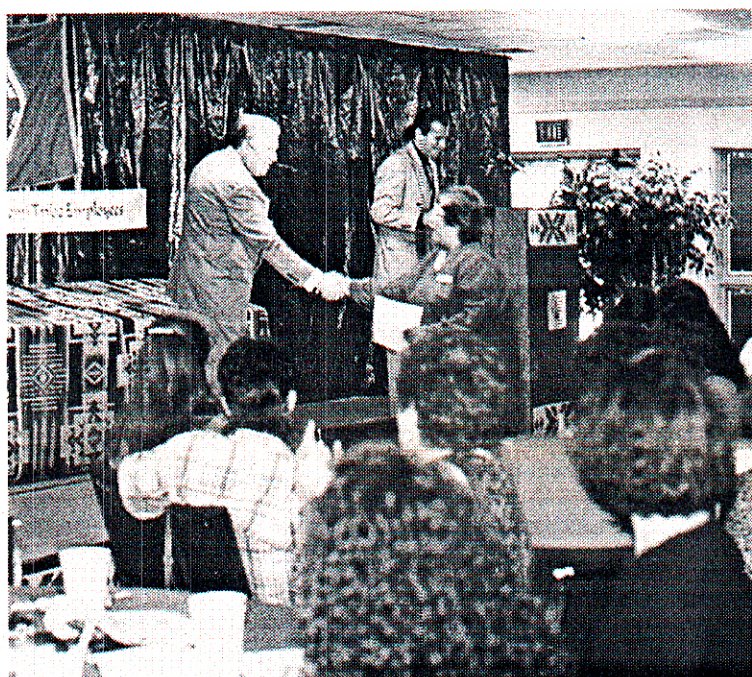
Denzil & Marie Ann Mauldin, AK - \$10
 Frances Matthews, CA - \$40
 Bill & Paulette Tallon, CA - \$40
 Russell & Bernice Anno, KS - \$5
 Bradley & Noreen Slease, DE - \$20

Don't Forget!
HowNiKan Deadline
Is The 5th Of The
Month

First

Employee Appreciation Luncheon

A surprise performance by Tribal Administrator J.D. Colbert (right) singing "This Achy-Breaky Job" was a big hit. Before the non-talent show, several tribal employees were honored for service and accomplishments (below).



Taking top honors in the non-talent show was the Tribal Store entry, "Melvis & The Trivels." Those are the Trivels, actually good-looking young men, at left, while in the photo above, "Melvis" sings to his boss, Marilyn Morton.

Annual Luncheon & Non-Talent Show



Tribal Administrator J.D. Colbert was a favorite target of employee skits. Above, Bowling Center employees spoofed him, Bob Trousdale and members of the Business Committee members in a talk show skit. Above right, the "WIC Hicks" replayed "The Streak" with "J.D." as the streaker. At right center, the "Mystery Ballerinas" show their stuff.



Ginger Schmidtkofer won third place singing her dad's favorite song.



Health Services' skit featured the CHS Energizer bunny as well as several unusual medical "professionals."

TRIBAL TRACTS

Walking on ...

EDWARD DEAN SPALDING

Edward Dean Spalding, 39, passed away on July 16, 1995. Edward was born on November 11, 1955 in Kansas City, Kansas. He was a Catholic and a lifelong resident of Argentine, KS. He was employed by the Board of Public Utilities of Kansas City since 1975 and graduated from Argentine High School in 1973 and from Friends University in 1993.

Survivors are a daughter, Renee, and a son, Sean, of Riverside, Missouri; step-mother Mary Spalding; mother Nadine Wright; aunt and uncle Ruth and Hubert Spalding, all of Kansas City; Fred and Rosemary Spalding, aunt and uncle from Emporia, Kansas; brother and sister-in-law Gene and Joann Spalding of Medford, NJ; and David and Janice Spalding, brother and sister-in-law of Kansas City.

Edward was a descendant of Eugene Herbert Spalding, descendant of Louis Vieux, Jr. and Mary A. Melott. Edward was preceded by his father, Eugene H. Spalding, in death by three weeks.

EUGENE HERBERT SPALDING

Eugene Herbert Spalding, 77, passed away August 6, 1995. Gene was born on July 9, 1918, in Kansas City, Kansas. He was a Catholic and a lifelong resident of Argentine, Kansas. He was a graduate of Argentine High School in 1936. He retired from the Santa Fe Railroad in 1963.

Surviving are his wife, Mary E. Spalding, Kansas City; brother Hubert and sister-in-law Ruth Spalding of Kansas City; brother Fred and sister-in-law Rosemary Spalding of Emporia, Kansas; a son, L. Eugene and daughter-in-law Joann Spalding of Medford, NJ; and a son, David Lee, and daughter-in-law Janice Spalding of Kansas City. His son Edward Dean Spalding preceded him by three weeks.

Eugene H. Spalding was a descendant of Charles W. Spalding and Harriet Vieux, descendant of Louis Vieux, Jr. and Mary A. Melott. Louis was a descendant of Louis Vieux and Charlotte was a descendant of James Vieux and Angelique Leroy. Mary Melott was a descendant of Claud Melott and Theresa Navarre, who was a daughter of Pierre F. Navarre and Keshe-wa-quay.

JIMMIE R. (BARRETT) CHISM

Jimmie R. (Barrett) Chism, formerly a cook in Oklahoma City and Shawnee diners, passed away Aug. 24, 1995, in a Shawnee, Oklahoma, nursing home. She moved to Shawnee in 1967 from Oklahoma City.

Mrs. Chism was born at Asher, the daughter of James and Thomas and Minnie (Haas) Barrett. She grew up in Asher and attended Asher High School.

Survivors include two brothers and sisters-in-law, Robert and Isabelle Barrett, Tecumseh; George and Myrtle Barrett, Shawnee; two sisters, Lila McGee and Emma Davis, both of Oklahoma City.

Other survivors include three step-

daughters, Rachel Sivils, Shawnee; Charlene Chism, Shawnee; Billie Hickey, Macomb; five step-grandchildren, Brenda Wilson, Becky Shilling, Kathy Chism, Billy Gene Hickey, Arlie Monroe Hickey; and several nieces and nephews.

She was preceded in death by her parents; one brother, Tom Barrett; one sister, Oma Fry Barrett; and two husbands, Gene Glatfelder and Gene Chism.

GEORGIA LORETTA HAISE

Georgia Loretta Haise, 77, Green Forest, Arkansas, died August 11, 1995, at Springdale, Arkansas.

She was born Nov. 1, 1917, at Rossville, Kansas, the daughter of Louis V. and Estella Stamp Burns. Mrs. Haise attended the First Presbyterian Church in Berryville. She married O.V. Haise on Jan. 22, 1938. He survives.

Other survivors include a daughter, Jacqueline McGarva, Likely, CA; son Roger Haise, Berryville, AR; two brothers, Albert Burns, Pueblo, CO; and Edwin Burns, Rocky Ford, CO; three sisters, Dorothy Spencer, Rocky Ford, CO; Jean Goheen, Pueblo, CO; and Grace Singer, Ottawa, IL; five grandchildren; and six great-grandchildren.

HAZEL E. WILLIAMS NEFF

Hazel E. Williams Neff, 82, passed away June 8, 1995. She was born June 11, 1913, to William Ray and Clara B. (Lewis) Williams. Hazel was the granddaughter to Francis Lester Lewis and Rosella Hartman Lewis.

Survivors include her husband, William Neff, Buckley, WA; one son, Robert Leclde Horner, Kent, WA; 21 grandchildren and 34 great-grandchildren.

JOSEPH ELOI COULTER

Former chairman of the University of Oklahoma Department of Aviation, Joseph Eloi Coulter, died Sept. 9, 1995, in Norman, Okla., at the age of 77.

He was born Aug. 2, 1918, on a farm near Wanette. He graduated from Wanette High School in 1936 and received a B.A. degree from the University of Oklahoma in 1940 and a M.S. in 1949.

He served in the U.S. Army Air Corps during World War II and was a pilot instructor at Randolph Field and Foster Field, Texas. Following the war he operated the airport at Cisco, Texas. In 1946,

he became manager of Westheimer Field, Norman, and chairman of the newly formed Department of Aviation at OU. He served 27 years, retiring in 1973 as professor emeritus.

After retirement, Coulter was manager of Houston International Airport and then worked as aviation consultant to Hudgens, Thompson and Ball, Oklahoma City. He held a commercial pilot certificate with airplane single and multi-engine ratings, instrument rating, flight instructor, instrument instructor, ground instructor in all subjects and was a designated commercial pilot examiner. He also was licensed aircraft and powerplant mechanic and held a control tower operator's certificate.

Coulter had served on the Norman Planning Commission and on the Norman City Council where he had been mayor pro tempore and helped pass a civil rights ordinance and ordinances requiring sidewalks and underground utilities in new subdivisions.

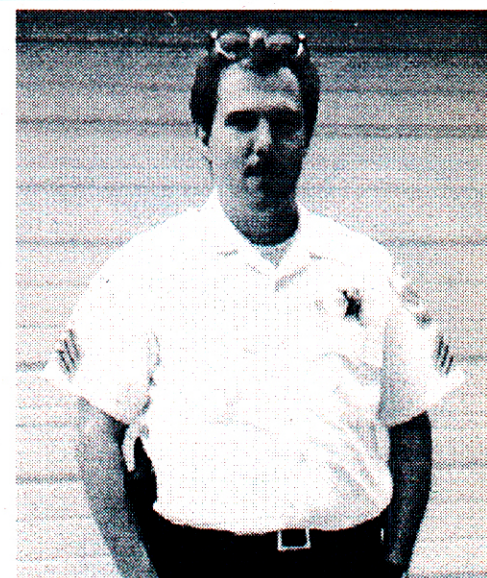
In national aviation affairs, he was named Airport Manager of the Year in 1962. He served on the board of directors of American Association of Airport Executives and was president in 1973. From 1947 to 1973 he was faculty sponsor of the National Airports Conference held each year on the Norman campus.

Surviving are five children, Joe Dan, Iowa City, IA; Robert Tim, Helena, MT; Catherine, Santa Fe, NM; Cynthia, Omaha, NE; James, Placitas, NM; five grandchildren and a close friend, Jean Trousedale, Norman.

Mr. Coulter was the son of Allottee 516, Henrietta Frigon Coulter, grandson of Henry Frigon and the great-grandson of Mnitouqua/Margaret Bourassa. Mr. Coulter was very proud of his Potawatomi heritage and spent numerous hours researching. He will be greatly missed by his family and his Potawatomi brothers and sisters.

Services were held Sept. 12 at Mayes Chapel of Remembrance, Norman, with the Rev. Dr. Donald P. Owens officiating. Burial was at 3 pm at Wanette Cemetery. Arrangements were under the direction of Mayes Funeral Directors, Norman.

Memorials may be made to Joseph E. Coulter Aviation Scholarship Fund, University of Oklahoma Foundation, 10 Timberdell Road, Norman, OK 73072.



New Sergeant

David John Lipinski of Chicago, Illinois, attained the rank of sergeant with the Chicago Housing Authority Police Department on August 1, 1995. "What a birthday present that was for his mom," said Denise Lipinski. "I couldn't have asked for a better present." David is the grandson of Demerise Detlefsen who's also very proud. David was in the first class of sergeants promoted in the Chicago Housing Authority. He is the husband of Deanna and proud father of Erika, 4½ years old, and Kimberly, 4½ months old.

THOUGHT FOR TODAY

I recall hearing this statement the other day: "The only exercise some people get is jumping to conclusions, sidestepping responsibilities and running down friends." Would you agree, this doesn't sound like a healthy exercise program?

I think it's important to exercise the mental, physical and spiritual areas of our lives. Just like a new piece of machinery, it should be maintained and serviced from time to time in order to bring out its full potential. Maintenance (exercise) in these three areas of our lives can help us reach our potentiality.

If you're considering an exercise program, let me make a suggestion. JUMP at the next opportunity to help a neighbor, RUN the distance and go that extra mile to help a friend, and lighten the burden of others by LIFTING your hands to help another.

And remember — to have a friend is to be one!

"Thought For Today" is provided by Steve Kime, tribal member, author and professional speaker from Bartlesville, Oklahoma.

TGI helps obtain 16 million in third quarter

Bob Gann, chairman of Tribal Government Institute of Norman, OK, recently announced that TGI has assisted their Native American business clients obtain over 16 million dollars in federal contracts through the third quarter of the current fiscal year.

TGI operates a successful free procurement technical assistance program to enable Indian tribes and Indian-owned businesses to market their goods or services to the government. TGI also offers a variety of workshops and training conferences for Indian entrepreneurs to assist them to become competitive in the complex field of government contracting.

For further information at (405) 329-5542.

Indian Child Welfare;

putting children First

By GWEN E. KING

Indian Child Welfare.

The very nature of those words can arouse resentment — or inspire hope. For some Native American children, Indian Child Welfare has been a saving grace.

Rick Short has been coordinator for Indian Child Welfare at the Citizen Band Potawatomi Tribe for six years and his job is to insure a safe, nurturing home environment for tribal children. Short said statistically Native American children aren't abused as often as those in the general population, but some parents just "get off the path."

"Indian people in my opinion do not abuse or are not as abusive of their children as others in the population," Short said. "They are a tribal people with a strong heritage and rootedness. Abuse usually starts when parents start using drugs or go off mentally."

When mistreatment of a Native American child is suspected, Short or another Indian Child Welfare protection worker begins an investigation of the child's home environment to determine if abuse is occurring and to what extent. When abuse is obvious and severe the child is immediately removed from the home and usually placed in the custody of another tribal member.

"I work with the lowest-end, worst family systems in the tribe and I work with the best members of the tribe who take these children and love and care for them," Short said. "It's my job to protect that child. If I can't unify the child with the family then we have to do something else."

Short said the policy of Indian Child Welfare is to reunite children with their families whenever possible. He said sometimes a solution may be as simple as asking parents to

clean cockroaches out of the house or to put four of their ten dogs outside. Other times family therapy, parenting skills counseling or treatment for drug and alcohol addiction may be prescribed. These services are provided by Short and his staff.

Sadly, Short has witnessed severe physical, mental, emotional and spiritual abuse of Citizen Band Potawatomi children and he said the only answer in those cases is to terminate parental rights.

"The tribe has the right to step into the home as a third party when it's a child welfare matter," Short said. "In my opinion we have somewhat more rights than parents when it's a child welfare matter. Of course parents have the right to straighten up, too, and some do."

Other services provided by Citizen Band Potawatomi ICW to help parents get back on track include marital, individual and education counseling. All of these services are provided through the ICW office on a sliding scale fee or free of charge. Short said his office handles a caseload of 125-130 families or individuals per month and that most prefer counseling through the Citizen Band Potawatomi ICW because of its relaxed and informal atmosphere.

"A lot of low income families come here because they don't like a fancy clinic with a sterile environment," Short said. "They like our caring and compassion."

For each of the past six years, Short and his staff have received Certificates of Special Achievement from the Department of Interior Bureau of Indian Affairs for abuse prevention work with families and for the help they give young victims of child abuse and neglect. Much of their work is done in conjunction with state and federal agencies which

helps provide even more services to clients. Still, choked up and near tears, Short said, "this is not a happy office."

"In this business you deal with children and you wonder why God lets these things happen. You have to come to terms with why people kill and torture cute little babies.

"Well, I don't know why," Short

said. "It's very painful. There's a scripture that says, 'Where sin abounds, love abounds more.' We don't have the ability to see how this can be good or to see how this evil (of child abuse) can be transformed into love but when a child is going to get a home and we know he is going to be loved and cared for, we celebrate that."



Social service worker Shawna Jackson and Rick Short analyze a young client's drawing of herself.

Writing, religious education led Short to counseling



Rick Short was helping people long before he applied for his position as Indian Child Welfare coordinator.

His original major was English and social studies and he planned to become a writer, but shortly after graduation he transferred to Nazarene Theological Seminary in Kansas. There he earned a master's degree in religious education while specializing in marriage counseling and youth ministry.

For the next several years, Short did an "enormous amount" of marriage, youth and child counseling

and conducted marriage retreats. He became a certified drug and alcohol counselor and spent two years at the Oklahoma Family Institute of Marriage and Family Therapy.

"That's how I prepared for this job with child welfare," Short said.

After he was hired as Indian Child Welfare coordinator, Short continued his education so he could further meet the needs of the Citizen Band Potawatomi people. He earned a master's degree in adult education and was certified as a child sexual abuse investigator.

But Short's dream to become a

writer didn't fall by the wayside. Close to 100 of his articles have been accepted for publication in magazines such as Leadership Journal and Group Magazine. He also writes grants for the tribe.

Short said he and his wife Linda are going through the empty nest syndrome but fill their time with church activities while their children Jeff and Andrea are away at college. To relax, Short said he tries to catch a bass every now and then "from one of the state's forgotten lakes."

POTAWATOMI SCRAPBOOK

Up in smoke: tobacco ever a part of Native American life

Compiled by Judi Johnson,
Assistant Curator of Ethnography
Illinois State Museum
American Indian Pamphlet
Series No. 12

History

When Columbus arrived in the New World, he found the natives of *Hispanolia*, the island of Haiti today, smoking crumbled dried herbs wrapped in a dried leaf. They called it "tabaco," a native Haitian term that variously is spelled "tabaco," "tobacco" or "tabago." The term apparently referred only to the outer wrapping or tube in which the dried herbs were packed but in time was restricted to a specific plant, *Nicotiana*, used by the Natives throughout the Americas.

Tobacco and the smoking pipe, considered by Native Americans to be gifts from the Great Spirit, were thought to possess supernatural powers. Natives of both North and South America considered tobacco sacred and used it sparingly in ceremonies, as a medicine, as part of religious rituals, and, in some instances, as a starvation "food" while traveling.

Europeans who first encountered Natives using tobacco attributed many magical properties to the substance, and it soon became a much sought-after item in the Old World. Marvelous curing properties of the plant were acclaimed throughout Europe, especially as protection against the plague. Tobacco smoking, in the form of cigarettes and cigars but primarily in pipes, came to be a pleasurable pastime among Europeans.

Tobacco was scarce, and prior to the Euro-American adoption of smoking as a pastime, its use was confined to special ceremonies and a few relaxing pipes smoked by old men. American Indians of many tribes noted that excesses in the use of tobacco were harmful and that the sacred plant, *Nicotiana*, was to be treated with respect. Natives did not usually abuse the use of tobacco, for they were well aware of its power to shorten the breath, irritate the lungs, and produce other ill effects. Young men in particular were cautioned against smoking.

Among American Indians, cultivation of plants usually was carried out by women of

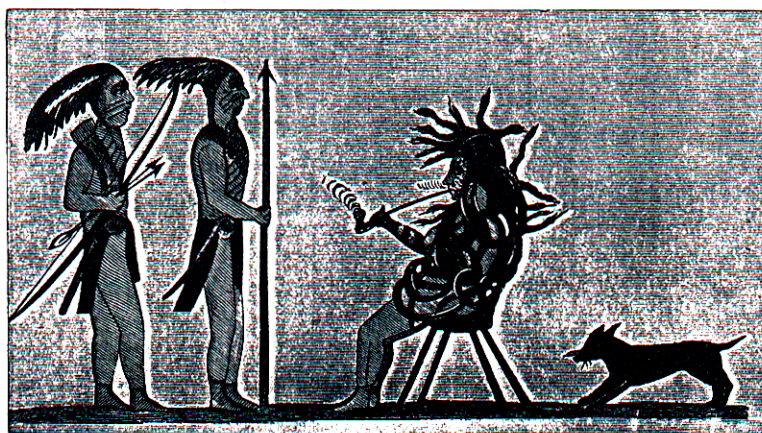
the tribes, but tobacco was raised by older men. Each group carefully guarded its supply of tobacco seed, and special rites centered around events connected with the raising of tobacco, including ceremonies with preparations for planting and after the harvest. Little work was expended in the field itself. The tobacco seed was scattered in a lightly prepared field and left unattended until time for harvest. Each group raised only the amount sufficient for its own needs, and rarely was any excess grown to be used in trade.

Plants Used In Smoking

At least twelve different species and numerous varieties of the tobacco plant *Nicotiana* were grown and used by American Indians. *Nicotiana rustica* L. was in common use throughout the United States. It has been associated with Indians from Virginia to Illinois and Wisconsin and from Mexico to eastern Canada. In 1889, a wild patch of this hardy, yellow-flowered plant was identified within the city limits of Milwaukee in an area previously inhabited by the Winnebago Indians, but by the 1920s it had almost completely disappeared. *Nicotiana rustica* L. has not been used by commercial producers and is exceedingly rare in the United States today.

At one time or another, the Indians of North America probably utilized a variety of plants as substitutes for *Nicotiana*. The term "kinnikinick" (and various spellings thereof) was commonly used throughout the continent to refer to a mixture of different plants and plant parts including shredded bark and/or crumbled leaves that the Indians smoked. Kinnikinick mixtures often included tobacco as well. The preferred variety of plants depended on local availability.

In the eastern United States, two plants probably used more often than any others were sumac (*Rhus* sp.) and dogwood (*Cornus stolonifera*), the later usually being the main ingredient in the kinnikinick sold today. In accounts of the plants smoked by the American Indians, there also are numerous references to a "red willow." This plant, also known as red osier, is probably the dogwood named above and



Mid-19th Century Drawing By Iroquois Indians

probably mis-identified by European writers because of the similarity in its winter appearance to dogwood. To add to the confusion, Europeans at the time lacked a knowledge of native American plants.

Sumac leaves, smoked after they turned red, were dried and crumbled or pulverized. In the case of dogwood, the inner bark was preferred for smoking. After the outer bark as peeled off, the inner bark was scraped and dried, then pulverized or shredded before smoking. Dogwood and sumac each were mixed with a small amount of tobacco, if it was available.

West of the Mississippi River, bearberry (*Arctostaphylos uva-ursi*) was the main ingredient in kinnikinick. The leaves were dried, pulverized to resemble tobacco, and mixed with tobacco if *Nicotiana* was available. Sometimes sumac leaves or the inner bark of willow (*Salix nigra*) were used either with or as a substitute for bearberry.

In northern regions, pulverized birch wood (*Betula* sp.) or the inner bark of poplar (*Populus* sp.) was mixed with tobacco. Although smoking probably was introduced to the northeastern areas of Canada by the Hudson bay traders or early explorers around 1650, smoking may have been practiced among the Alaskan Eskimos and Aleuts at a much earlier time.

When Columbus reached the New World, a type of cigarette or little cigar, made by wrapping pulverized herbs (tobacco and other plants) in an outer dried leaf, appears to have been in common use from the southwestern United States into Mexico, the West Indies, and parts of South America. Smoking with the use of tubular pipes is recorded from archaeological sites as early as 1200 B.C.

in eastern North America, and bone tubular pipes continued in use on the Plains into historic times. Bowl pipes appear to be equally ancient and widespread.

Legends and Customs

No American Indian ceremony was considered complete without the inclusion of tobacco. Besides being smoked, dried tobacco also was used as an offering in many ceremonies to appease the spirits, to seek help or a cure, and as a gesture of peace. Offerings of tobacco were made by placing the tobacco on or near the revered object, throwing it in the air or water, or burying it.

Smoking is an integral part of many Indian healing ceremonies. Some tribes considered the long wooden pipe stem as sacred, or more so, as the bowl itself. The stem usually was kept in the sacred medicine bundle while the bowl may not have been cared for in such a ceremonial way.

The Fox Indians offered dry tobacco to the Great Spirit and to the Spirit-of-Fire during special ceremonies. The first tobacco of the season is offered to the Spirit-of-Fire so that he will bless the Fox with old age. They also offered tobacco with the skull of slain buffalo so that he will not keep his brothers away and fresh meat will be available in years to come.

Among the Chippewa, certain herbs, including the powdered roots of the aster, were used as "hunting charms"; the smoke was believed to resemble the odor of a deer's hoof. When the hunter was following a deer's tracks, he would often stop and smoke a short pipe, believing this would bring the deer to him.

Florida Indians smoked to relieve hunger and thirst while traveling. They often went four to five days without meat or

drink and relied on tobacco for sustenance.

During the late 1700s, tobacco was used as an "anesthetic" that produced delirium and was given to a condemned man prior to fulfilling a death sentence. A handful of tobacco leaves was formed into a ball and swallowed "whole."

Many Indian legends attempt to explain the origin of the first pipe. The Blackfoot legend tells of Thunder who stole a man's wife. He retrieved her by using Raven's powers against Thunder and was given the first pipe and instructed at the first spring storm to light it and pray to Thunder for rain to make all things grow. The Blackfoot also relate a story of how they received the first tobacco seed from the beaver.

These are just a few of the legends and customs associated with Native American use of tobacco. For further information, please consult the suggested reading list at the end of this pamphlet. For those interested in pipes, *American Indian Pamphlet Series No. 10, "American Indian Smoking Pipes,"* covers the major pipe types used in this country over the last 3,000 years.

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Greenville Treaty Bicentennial Symposium features chairman

The leader of the most-treated tribe in the United States was among the speakers August 3 at the Treaty of Greenville Bicentennial Symposium in Greenville, Ohio.

John A. Barrett Jr., Chairman of the Citizen Band Potawatomi Tribe, led off talks by representatives of six tribes also involved in the critically significant treaty signed in 1795. Other tribal leaders speaking included Charles Dawes, Chief of the Ottawa Tribe of Oklahoma; Curtis Zunigha, Chief of the Eastern Delawares; Leaford Bearskin, Chief of the Wyandottes of Oklahoma; a representative of the Loyal Band of Shawnees; and Floyd Leonard, Chief of the Miamis.

The tribal leaders spoke at an evening session moderated by Chris Schenkel of ABC's Wide World of Sports. Introducing the evening session were Ohio Governor George Voinovich and Miami University professor



Andrew Clayton. Earlier in the day, a dozen scholarly papers on subjects ranging from "Eastern Woodland Indians' Trade Rifles and Muskets" to "The Architecture of Anthony Wayne's Forts" were presented by a variety of scholars and historians.

"The Greenville treaty was a turning point for Native Americans," Barrett said. "The Battle of Fort Recovery was the first time the Indians lost." He said "duplicity and disease"—duplicity by Major General "Mad" Anthony Wayne and the smallpox which devastated the

ranks of Potawatomi warriors—led to that defeat and the eventual treaty.

Barrett said that the tribal leaders were presented with a replica of the 1795 Peace Medallion given out at that treaty signing. The medallion is unique in that it bears the



Left: Chairman Barrett and other tribal leaders wait their turn to speak at the Symposium. Above: Sheryl Barrett visits with Chris Schenkel, ABC television personality.

image of Little Turtle, then Chief of the Miamis and a well-known orator, rather than the President of the United States, as did most such medallions.

Barrett's wife Sheryl accompanied him on the trip, which was paid for by the Greenville Bicentennial Symposium.

'All qualified Potawatomi applicants will be admitted' to Notre Dame

Continued from page 1

some minor title work ... The Potawatomi ceded this land by treaty. Aboriginal title was extinguished at least three times. At best, there is no claim by all of the Tribes. The controversy is based on a metes and bounds description error, not history."

Barrett went on to say that "There is no way we will ever lay a legitimate claim on the university land. To press the issue will infuriate those loyal to Notre Dame ... We cannot win. The university could successfully petition Congress for a title, over our objections. We will be held in contempt if not ridicule." He suggested hiring a professional legal historian familiar with Indian land claims before proceeding, but repeated that the Citizen Potawatomi "will not be part of it."

At the same time, Barrett also wrote Father Edward Malloy, president of Notre Dame, and enclosed a copy of his letter to the other tribal leaders. Noting that the Citizen Potawatomi is by far the largest of the Potawatomi tribes, Barrett restated the tribe's position and added that "The agenda of the other tribes is really some form of free education, not the land. The land is only a lever to try to force the free education issue."

Barrett suggested to Father Malloy that Notre Dame offer "a full scholarship to any Potawatomi undergraduate who qualifies for admission ... This would be a great and historical gesture that could be a great recruiting tool." He suggested ways of structuring such a program and added that smaller Catholic two- and four-year colleges such as St. Gregory's in Shawnee would certainly want to be part of a program to send students to Notre Dame.

In mid-September, Barrett received a reply from Notre Dame vice president and general counsel Carol Kaesebier, who assured him that the university had researched the claim and felt "confident that the University has title to its property."

She said Barrett's scholarship proposal "is not possible under our financial aid system." However, she added, "I believe that perhaps you do not understand our system. We are, indeed, offering several benefits to Potawatomi students that are not generally available to all financially disadvantaged students."

"First, although the University does not admit all qualified applicants, all qualified Potawatomi applicants will be admitted ... Second, although the University does not meet the full financial need of all admitted students, the University is willing to meet the full demonstrated financial need of all admitted Potawatomi students. Moreover, in meeting that need, the University will generally require the stu-

dents to obtain only one loan, although generally students are required to obtain two loans.

"Again, let me stress that the University does not offer any non-need based academic scholarships. We are, unfortunately, unable to meet the full need of all students, but recognizing your historic ties to the area, we are willing to make these benefits available to all admitted Potawatomi students."

In a letter to Father Malloy dated Sept. 22, Barrett called the policy "very generous" and expressed the tribe's gratitude. "Our nearly 200 years of spiritual and educational ties to the Roman Catholic Church are such an integral part of our history — we were formerly the 'Mission

Band of Potawatomi' — that we take for granted that all Roman Catholic institutions know of our past ... Our present association with the Benedictines at St. Gregory's College, begun in 1871 with the founding of Sacred Heart Mission and School, is a cherished relationship.

"We have long-standing commitment to the value of higher education and fund nearly 200 partial college scholarships each year. Our largest trust fund is dedicated to this purpose and is expanded each year ... The new scholarship policy of Notre Dame, with its academic prestige, is a precious gift to our Tribe and will serve as a supreme goal for our more gifted students. Thank you so much."

Tribally-owned First Oklahoma Bank becomes First National Bank & Trust

First Oklahoma Bank, owned by the Citizen Band Potawatomi Tribe, became First National Bank & Trust Company on Sunday, Oct. 1.

Larry Briggs, president and CEO of the bank, said the new name "represents a timeless tradition of quality banking service. Also, we now have trust capabilities." He stressed that customers will not be affected by the name change. "They may continue to utilize their present checks and deposit slips, but the name will be changed as they reorder. Customers will continue to see the same familiar faces."

The new name follows the completion of the new bank building at 130 E. MacArthur in north Shawnee.

Directors of the new First National Bank & Trust will remain the same. They are John A. "Rocky" Barrett, chairman of the board; Dr. John A. Robinson, vice chairman; Linda Capps, Hilton Melot, Jerald A. O'Connor, Briggs, J.D. Colbert, Jerry P. Motley and James R. Hayden. Also unchanged will be the officers: Briggs; Hayden, who is executive vice president; R. Paul McIntire, vice president and cashier; Johnnie F. Maxwell, vice president; Colbert, CFO; Linda Hoisington, assistant vice president; Betty Morris, assistant vice president; Melinda Walling, assistant vice president; Tanya Gilbert, assistant vice president; Belinda Collins, assistant cashier; and Betty White, assistant cashier.

The new First National Bank & Trust has total assets of \$31,771,753 and total deposits of \$29,336,577 as of Sept. 26, 1995.

Pharmacy Services free to members over 60

Tribal Pharmacy Services are free to tribal members 60 years of age and older, confirmed Health Services Director Joyce Abel.

A question raised at the June General Council meeting indicated that there is some confusion and misinformation about the pharmacy program. Under the policy approved by the Business Committee, there is no cost for enrolled tribal members 60 or over, or anyone referred from the Indian Health Service (IHS).

All others — tribal members under 60, dependants and spouses of tribal members and tribal employees — pay cost plus ten percent for each prescription obtained through Pharmacy Services.

Specific questions should be addressed to Abel at Health Services.

The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters. Deadline is the 5th of the month.